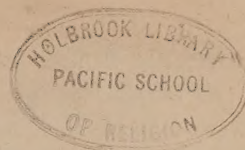


The **AMERICAN FRIEND**



January 1, 1953

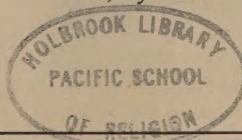
FOR OUR NEW YEAR 1953

Deep in December's earth the daffodil
Dreams of the saffron blossom, Spring's gay word:
She holds that dream within her steadfast will
Safe for the northward sun, the nesting bird.
So in the anguish of this iron hour
Love lies secure beneath the dark of doom,
Until she wakens in her gentle power,
Storming earth's winter with the sword of bloom.
Love and the daffodil have precedent
Upon their side: for impotent Winter knows
How vainly through the aeons he has spent
The glut of frost, the fury of the snows.
So let the old year, like a dead husk, break;
And God's New Year—a brave young blossom—wake.

E. Merrill Root

*In this issue: News and
Views at the New Year;
Editorials.*

*In our next issue: Youth Mission to India, by
Eleanor Zelliott; and Woman's Part in Quaker-
ism, by Elizabeth Martin-Clark.*



PACIFIC SCHOOL OF RELIGION
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MMF

Many Voices at Lund

By Emilia Fogelklou Norlind

Here a prominent Swedish Friend interprets in a very interesting way "the faiths" as expressed, in part, in the World Conference on Faith and Order at Lund, Sweden. This is only a part of her report to the Friends World Committee.

The Faith and Order Conference at Lund is over. The moving towards Unity was strongly felt, if yet advancing slowly, and with outspoken divergencies in some cases.

'In the Greek Orthodox Church the individual theological opinions have no value whatsoever in themselves,' the Archbishop of Thyateira declared. 'It is the whole Church, Clergy and laity, and above all her Hierarchy, the totality of her Bishops, not as individuals but in holy Synods, that express the teaching of her faith . . . The Greek Orthodox Church . . . is the whole and only Church, the . . . only mandatory agent of the Apostles. So she only can define the faith . . . The delegates . . . will follow the discussions . . . but not express their opinions or even the opinion of our Church on the teaching of your Churches.'

Another voice from the East, Rev. Farid Audeh, Syria, expressed his ecumenical mind very liberally. Not only in giving the fact that twelve denominations together form the Evangelical Church of Lebanon, and stressing the necessity of unity under the difficult present conditions of the Near East, where hatred toward the western countries and fear of Communism strengthen a tendency to leave the Christian faith for Islam, but he also gave a list of the best qualities found in every Christian church as their characteristic treasure, and pointed out how all these things, these riches, were needed by a united church. (He did not forget Friends in his long list of churches.)

The Younger Churches underlined, in a special communication, the urgent

need of Christian unity. 'The Parent churches must resist the temptation to measure everything by their own standards . . . We have seen how, as we resolutely held to that on which we were united and sought to give form to such unity, God himself drew nigh to us and fulfilled among us His promise that they who do His will shall learn of the doctrines . . . We, having reached the limits of discussion, ventured in faith, trusting one another into life together in a united church.'

In the first draft from the section of worship, there stood the following sentence (referring to Word and Sacrament): 'Both are necessary to the fullness of Christian worship.' But in the final draft these words are missing, and as an addition is said: 'The members of the Society of Friends testify to the same experience through corporate silent worship and lay ministry arising therein.' A special communication from the Salvation Army declared the reasons why they do not find the Sacrament necessary to salvation. Several times silence was recommended as part of worship. Actual experiments from other churches gave extremely short time to it. Two Quakers, Percy Bartlett and Preston T. Roberts, were chosen for the Continuation Committee after Lund.

Those Dangerous Quakers!

The following was copied from a manuscript in the Library of Friends House (London). It is from a two page broadside printed in 1689 against the Quakers who had criticized legislation in Parliament.

At this Yearly Meeting they virtually (though not verbally) Repeat such Parts or Branches of the Laws, as do not Quadrate with their Light within, and thereby absolve the King's Subjects (if the Quakers may be called such) from their Active Obedience to the Laws of the Land; thereby causing them to adhere to a Superior Power to that of King, Lord and Commons;

namely, to their Light within; to which they say all Power in Heaven and Earth is committed, as above noted; and by Virtue hereof, what is made Lawful to Day at Westminster (to speak comparatively) they Null and make Void to Morrow at Grace-Church-street; as not only Unlawful, but Antichristian: And how far this affects the Government; I humbly submit to our Legislators

And as a further Demonstration of the Truth ---, touching their holding a correspondency with Foreigners, which is a dangerous Consequence, (being of themselves already in England, as I have seen in Print, above 100,000) ---- and the Extent of their Dominion, to which they are united, both in our own Plantations, as well as in the other Kingdoms; as Maryland, Virginia, Barbadoes, Jamaica, East and West Jersey, Pennsylvania, New England, North Carolina, Rhoads-Island, Long-Island, Antegoa, Mevis, Ireland, Scotland, Holland, Port-Royal, Dantzick, Hamburg, Saxony, Germany, etc. I say, when this united Confederacy are moved either by their Light within, or by a Motion of their Inspired Prophets, to call to their Assistance Two or Three Regiments from each of these Places, what will become of poor England? Then, tho' too late, we may experience the Truth of W. Penn's words, viz. Where we believed the Quakers differ'd from us least, there they most of all differ'd.

Declaring the Everlasting Truth, by A. Burns Chalmers is the William Penn Lecture for 1952, delivered at the Philadelphia General Meeting. It can be ordered (price 25c) from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

Millions of Africans have accepted Christianity. Our missionaries have told them that all men are equal in the sight of God. They are now saying that it is not enough to be equal with other men *only* in the sight of God.

Rural Church Dept.
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News and Views at New Year

Beyond Clocks and Calendars

We have broken our concept of time into minutes, days, years, centuries. We know that they are only devices to fit the rhythm and convenience of life. Something within us wants to measure and weigh everything. Even time must be broken into units.

Yet TIME cannot be measured, and who can define it? We cannot grasp or hold it. We can only live within it. Now and then, in the silence of prayer, one senses the flow of eternity in his spirit. Then the years 1953 and 953 seem close together, indeed they flow into the years ahead like an eternal stream. What was *then* and *shall be* is, in essence, *now*.

Sometimes one feels lost, gloriously lost, in the love and the continuing creation of God. Then one understands the Psalmist, "O Eternal, thou are what I get out of life!"

Conserving Our Soil

As surely as a man may build his house upon a rock so that it will stand the pressure of a storm, so a farmer may base his farm upon sound principles—policies that prevent destruction by erosion when the storm comes. Indeed, in our spiritual lives it is not generally a complete collapse that threatens us—it is spiritual erosion—the eating away, little by little, of the good soil of life.

To carry the figure yet further, we also fail to replenish the spiritual soil with the substance it requires. We live off of it but we put nothing into it. Men often do not even read, much less take time for prayer or worship.

There is current a question among farm groups, a question that points up the problem of the farm: How far do you live from the desert? That is the question to be answered, presumably in terms of horizontal miles. But the illuminating answer is that it is ten inches to the desert—or whatever the depth of the top soil. If it is lost, the farmer is in the desert. There is another way to make a desert out of a farm—merely plant and reap from it—take from it, but put nothing into it. Either way, one moves closer to the desert.

Recently we said to a certain minister, "What can we do to get *The American Friend* into the homes of your church?" He answered rather gravely, "I don't know. Many of the members of our church seem to read nothing but newspaper headlines." How generally is that true—nothing but headlines in the news?

Can we build a Church, a Meeting or any other spiritual body out of news headlines, or even the news itself? The answer is obvious—if that condition exists we are only a few inches from the desert, if not in it already.

Basically, we should be reading the living literature of our Bibles and the devotional writings of men of today. And, if we are to build a Society of Friends or a Friends Church (call it what you will), we must read the literature that comes from, and that feeds that spiritual body, called the Quakers.

The cycle of life flows through the spiritual soil by which we live. It can be a desert or an Imperial Valley—which?

Refined Forms of Evil

That was essentially the tussle which Jesus had with the sinners of his day. The gross sinners had been segregated. Everyone knew who they were—the murderers, the adulterers, liars, thieves. They were marked men—a despised class, a sick lot of people who knew generally that they were sick.

When Jesus ate with these sinners, he drew swift condemnation from other sinners—men who did not know their own sickness of mind and spirit. Inwardly, in their own hearts the same sins were to be found. Indeed in outward actions these sins were practiced under the cloak of custom and tradition.

Because Jesus saw this and taught it, he made many people uncomfortable. They had rightly seen the segregated sinners for what they were—sinners, but not the subtle nature of their own minds out of which sins, gross or refined, came.

There is a caution which all professed Christians need to observe. In some cases high professions drive men to a hypocrisy that is very dangerous—dangerous because it is so subtle. Often a comfortable line is drawn between "mistakes" and "sins," "temptations" and "sinful propensities," and *there is a difference*, but it is always risky when one glibly classifies himself. Sometimes it doesn't check with the classifications his family or neighbors give him.

The Gospel and Good Business

Ordinarily it is the preacher or the "starry eyed" idealist who calls for such policies as a free trade world. Now and then there is evidence that the ideal is also realistic. The latest and most encouraging evidence from the business world is the report of the Detroit Chamber of Commerce pointing toward a free market on a world level.

Certainly neither they nor any other thoughtful persons would advocate an *immediate* erasing of tariffs unilaterally or perhaps universally, but it is indeed great news if our world is turning, though ever so slowly, to the *functional* meaning of *one world*. The idea of one world is as old and as basic as the Christian gospel.

If God has no economic favorites, the economic world dares not have any if it is finally to live. The old idea that with free trade we would sink to the economic level of the lowest paid workers abroad has long been disproved. There are other factors which help to provide a standard of living for a nation. Our standard is determined by our consumption of goods and not by relative monetary measurements alone.

The Detroit study indicates that America is now able to compete successfully in a free world market. Of course some lobby, the sugar lobby for instance, may urge protection for raising sugar beets in an area that ought to raise beef while Cuba raises our sugar—such is the blind self-defense that ultimately means self-defeat.

It is interesting to see how the lines of the Christian gospel and the practical lines of good business finally meet, to become one line. Yet it isn't strange, for the Good News, if indeed it is *good*, is also true. If it is true it will work. The gospel is *spiritual*, but so are economic principles. This is God's world!

Are Chaplains Missionaries?

A conference of churchmen held recently in the Pentagon urged that chaplains be thought of as missionaries rather than as military men, and that the uniform be accepted with the same spirit as that of a native costume.

We have no quarrel with those who, as conscientious as the objectors, volunteer their services in religious ministry either in or out of the armed forces. Certainly men and women, wherever they are, need some ministry, and rarely could one find any body of Christians, including pacifists, who would not stand ready to minister to people under all circumstances. It is the requirements under which they are asked to work that bring out the objection by many ministers and religious bodies.

What is a missionary and what are the conditions under which he works? In the first place, before he can become a missionary, he satisfies an employing board or sponsoring group; so does the army chaplain. His message and interpretation, in a general way, must be known and approved by his church; so it is by the army for its chaplains. Even the manner of dress might in a general way be a consideration of a board; specifically so by the army. More important yet is the motivation under which one goes. It may be assumed that each goes to his service with a conscientious desire to serve in the spirit of Christ.

Some ministers simply do not qualify for the chaplaincy because they want freedom to interpret Christ and the Sermon on the Mount in such a way that the army would not tolerate them. They want independence enough to be able to discuss, if the occasion should arise, the meaning and the peace prin-

ciples of Christianity, as they understand it. They want to wear no distinguishing clothing, no uniform that would identify them with the military hierarchy or the purposes of an army.

There is indeed a parallel to a degree between the chaplain and the missionary. Some ministers can not conscientiously accept the conditions.

How New Will Be Our Foreign Policy?

President-elect Eisenhower has now completed the list of appointments to his cabinet. Already the criticisms have begun, as would be expected. These are all a part of the reactions that should register through the political nerve system.

No appointment is more important than that of the Secretary of State. John Foster Dulles has long been associated with the Protestant church forces as well as with the diplomatic history of America from Versailles onward.

The *reactors* to the Dulles appointment are quite as interesting as the *reactions*. Senator McCarthy, for instance, has declared that if Dulles is faithful to his task he will carry the disfavor of all leftists, yet Dulles a few years ago advocated accepting Communist China into membership in the United Nations. His reasons were sound, namely that it is not a matter of whether the government of China is Communist or something else, but whether her government is *in fact* the government. That has long been a basic principle for recognition of one government by another. There is a possibility (not a certainty, of course) that if Communist China had been recognized as a member of the U.N., the Korean War might have been averted. Political organizations on the world level are well nigh forced to accept governments *as they are*. It does not mean for a moment that their political forms or philosophies are approved.

That point of view commends Dulles. We do not save ourselves or the peace of the world by pushing any nations still further behind their curtains—iron or bamboo. In some other respects there is not so much certainty on the Dulles foreign policy. He has also in days past argued for a vigorous policy which, if carried out, might unleash a new war. Mr. Dulles walks a precarious path and it is doubtful whether, with the reins actually in his hands, his policies will be greatly different from those of Acheson.

We could well hope for more positive and vigorous policies if indeed they can lead us to a conclusion of the Korean stalemate. Viewed from the standpoint of a statesman who has the power to act, but must stand responsible for the consequences of his action, Korea is a top perplexity in which every suggested answer seems to be the wrong one. At least could we not work for a cease fire *now* while all negotiations are under way?

Our Unproved Faith

by Harold Walker

HAVE you ever seen Mexican jumping beans? My first encounter with them came several years ago during a visit to Mexico. They looked like ordinary black beans except that many of them were quite active, turning over and making little jumps. I purchased some of them as an interesting novelty. Most of them jumped but some did not. Outwardly, one could not tell the difference between the beans except that some jumped. I learned that the jumping beans had a worm inside. The outward action was the proof of inward life.

For obvious reasons this illustration must not be carried too far, but it does help to point up the implication of the message from James, who is making a similar deduction with regard to Christian faith. He says that the proof of inward faith is outward works. The only way in which one can distinguish a person of faith is by his deeds.

INTELLECT PLUS

You will recall that the apostle Paul had much to say about faith and works. He spoke against those who tried to purchase a heavenly mansion by their good deeds. He maintained that redemption was a matter of trust and commitment resulting in a transformed life. The works opposed by Paul were done as a means to secure salvation. "Faith without works is dead." The thing James has in mind would come close to what Paul called the fruits of the Spirit.

"What does it profit, my brethren, if a man says he has faith but has no works? Can faith save him?" You claim to be a Christian, a man or woman of faith, but I question it because I see no evidence of it in your life. Try to demonstrate your faith apart from what you do and you find it an impossibility. The proof of a living faith is that it results in daily deeds. They are inseparably linked together. I may claim sanctification, but does my life reveal the fruit of the Spirit?

The faith of which James speaks is more than intellectual assent, mere lip service, the signing of a card or being enrolled in an organization. Faith is loyalty to God, it is trust in God's love and obedience to His will even to the sacrifice of possessions, plans, family and life itself should that be necessary.

No one questions the faith of Abra-

This is a topic that fits the New Year mood. The writer came recently to the pastorate of University Friends Church, Wichita, Kansas, after extended graduate work in the University of Edinburgh.

ham, Paul, Luther, Knox, Fox or Woolman, for it has been demonstrated in unforgettable action. The proof of their faith is found in what they did. Their deeds did not make them men of faith, but their deeds were the results of faith and gave evidence of it.

Friends, we claim to be people of faith, Christians, with all that implies in the teaching of the New Testament. The Christian faith is not an unproved faith, that is not the implication of our title, for it has been proved by millions of people in every part of the world during the last nineteen centuries. We have been assured of its validity by our own religious experience. But the question James brings to our attention is this: What about the *proof* of our faith to the outside world?

Sometimes we lament the fact that we are such a minority and we wonder why so many people do not realize that the Christian way is the only way for a hopeless world. Can it be that many of them are saying, "I see no works of yours, no results, no evidence of your faith"? Is our faith remaining unproved to the world?

GREAT TASKS FOR FAITH

With great assurance, boldness and even a measure of pride, we come to our places of worship and lift high the teaching of the New Testament and the sacrificial service of our forefathers. The words come to our lips easily: "to feed the hungry, heal the sick, release the captive, lift up the fallen, heal the broken-hearted, to love one another, even our enemies" and then we point to those responsible for our religious heritage and say to our contemporaries, "This is the Christian faith, why don't you accept it for this is the only way of saving our world." The people of our generation stop, look, listen and move on. Seeing them go, we detain one of the stragglers and ask him point blank—"What is wrong with you? Why don't you join in with us? Don't you want to do something about all this?" And he answers us straight from the shoulder, "I've listened to all

you've said, but what have you *done* about it?" Our Unproved Faith!

In many ways we have made an enviable record of Christian motivated service during the last thirty years, but this is not the time to halt. There are millions of people who are in desperate need. We know it and yet in the midst of unbelievable abundance we continue to use food and clothing lavishly and wastefully. This is an area in which our faith is to be demonstrated by deeds. What have we done about it?

Hatred, fear and insecurity are rampant in the earth and human blood continues to flow in an ever increasing stream in Korea. We have faith in a better way, but have we demonstrated it? "Oh," you say, "what's the use—if the United Nations can't do anything, how can we?" That's not the point! The question is whether we have given any real testimony to our convictions.

Have we written one letter this year about conscription, expenditures for war, and government policies? Have we sent a single word to our Congressman suggesting the Christian approach to some of our National problems? Have we made any contribution to the peace movement? Have we participated in a single act of reconciliation? Have we done anything to give evidence of our faith in the way of Christ? James said: "Faith without works is dead." Our Unproved Faith!

EXAMINING OUR AVERSIONS

We proclaim a message of Christian brotherhood, reconciliation and redemptive love. Others listen to our testimonials, but what do they see?

a. Our prejudice against the Roman Catholics, the Jews, the colored race and other racial groups in various parts of the country.

b. Our attitude of superiority to certain groups of workers or members of certain organizations.

c. Our branding of certain religious Fellowships who do not cross every t and dot every i as we might prefer.

d. Our unwillingness to forgive one another in our own homes and Meetings and our grudges against others for some minor disagreement or misunderstanding.

e. Our pride, our prejudices, our gos-

(Continued on page 8)

Not Apart from Us

By Alexander C. Purdy

THE founders of the Five Years Meeting were a consecrated, committed, sacrificially motivated fellowship. It is not by chance that so many leaders of so many kinds of service both inside and outside the Society of Friends have had their roots in this soil. Yet "apart from us" they are not made perfect though their faith is "well attested."

Elbert Russell in *Friends at Mid Century*, points out the gains Friends have made in three centuries and concludes, "In everything we seem stronger except that we have lost much of the zeal, dedication and faith of the founders. Through the years we have been slowed up by love of respectability, awe of majorities and complacent acceptance of the role of a small sect in a big world." Have we not lost some of the radiance that marked them? How are we to recover this lost radiance?

No artificially aroused enthusiasm will do. We need a deeper faith not a fever. Nor will a polemic against what we hold to be wrong in people and institutions suffice. "Nobody ever acquired strength by publishing somebody else's weakness." Our conscientious objection must spring from a conscientious affirmation.

I

The central affirmation of Friends is that every man stands in immediate, direct relationship with the Ultimate Reality in the universe; that he may know God in his own first-hand experience; and that this experience of God is the one valid source of conduct attested by the life of Jesus of Nazareth in history and by the inward Christ of the Spirit. The ancient phrase for this witness was the "Priesthood of all Believers." Announced by Martin Luther, this doctrine was carried to its logical consequences by small sects like the Quakers. It is a very radical doctrine and once again, in our time, we are summoned to bear witness in word and deed to its validity.

This is the witness of Friends to the Church. We welcome the emergence of the ecumenical movement and are humbly grateful for the large-minded way in which our small, unecclesiastical body is received. This generosity must mean that we do have a witness to bear to the united Church. Howard Brinton's report of the Third World

Alexander Purdy is Hosmer Professor of New Testament at Hartford Seminary. This is part of his address made at the Golden Anniversary Observance of the Five Years Meeting, October 19.

Conference of Faith and Order, held this summer at Lund, Sweden, shows clearly what our witness is. He writes, "The Word (as preached) and the Sacrament (as administered and received) are God's two ways of reaching man. Some placed the major emphasis on the Word, others on the Sacrament. The Inward Christ was not mentioned . . . there was almost no mention of religious experience, which many looked upon as dangerously subjective, even anarchistic."

Friends must not undervalue this strong, objective note. It is an emphasis, we believe, on the reality and power of the Divine source of life and truth. We must not suppose that to deny the Real Presence at the high altar or the communion table will feed hungry souls. To substitute for the "Real Presence" of the sacramental churches the Real Absence of God everywhere is a sorry exchange! We have to manifest in our worship and in our service that God is not bound by the channels marked out for him by priest or church. His grace overflows all our human attempts to define and limit it.

We will recover the lost radiance of our witness when we recover the sense of awe and wonder, the sense of joy and victory open to every man in the meeting for worship, in the teaching of children and youth, in the toil of a work camp, in the service of human need, awakened by a faith in the Divine possibility inherent in each human situation. This is our witness to the Church.

II

But our witness is not only and not mainly to the Church. We have a witness to give to the vast company of folk untouched or seldom touched by the organized churches. Our own doubts, frailties and sins have been, we believe, confronted by the redeeming love of God in Jesus Christ, not through official channels alone but directly through the Divine Spirit, mediated by many instruments of His using and meeting us just where we live. This central conviction ought to

enable us to share our message with many today.

"I'm not good enough to be an evangelist," do we say? But evangelism is "Good News" and in the nature of the case, news good or bad, is scarcely news unless it is shared. Detailed and complete knowledge of the "Good News" and how it is related to the whole of life, we shall never fully comprehend. Indeed the attempt to share it with others is essential to the growing grasp and experience of it. We have to "work out our own salvation with fear and trembling" confident that "God is at work in us both to will and to work for His good pleasure." The Gospels reveal how imperfectly the first followers of Jesus understood the whole meaning of his life and teaching and how they grew in grace by sharing the first beginning of their imperfect faith and knowledge.

One of the major tragedies of the modern world is the lack of our ability to communicate to one another on the deepest levels of our life at the very time when we are marveling at the means of rapid "communication." We tend to talk and think about superficial matters—so devastating is the impact of the secular world upon us. Yet there is a hidden hunger for this kind of communication and men are starving to death spiritually for want of the living bread. Our whole heritage as Friends ought to prepare us to share the bread of life as naturally and joyfully as we break bread around a common table. "No communication without participation"? Who should know that better than Friends who have sought throughout the three centuries of our history to participate in the human needs of our fellow men?

This lays upon us the necessity of educating not a ministry alone but the whole body of every meeting. A five or ten year plan of religious education for the meeting as a whole through classes, forums, lectures, discussion groups, supper meetings, and other ways, formal and informal, is the immediate and pressing need of our Society in order that we may as a total body speak to the human hunger for spiritual food in our troubled time. The positive effort to achieve this might well do more to recover the lost radiance of our faith than any sporadic attempt to whip up enthusiasm for the Quaker message.

Mau Mau — Answer to No No

Review by Worldover Press

TERRORISM by the native Mau Mau secret society in Kenya Colony, directed not only against whites but non-cooperating Africans, has a two-fold cause. First: ever since whites or "Europeans" began to settle at the turn of the century, the colony has experienced the worst kind of raw imperialism. Second: the honest, if blundering, efforts to remedy wrongs and give the natives a better life have been "too little and too late."

In 1900, Kenya had few white settlers. The white population has mushroomed until today it numbers nearly 38,000, as compared to 123,000 Indians, 24,000 Arabs—and 5,450,000 native Africans. Many white settlers came because they were poor, and by no means have all waxed rich. The 2,000 white farmers live well, even luxuriously according to native standards, but are hampered by bad roads and poor communications which make them nervous amid so many blacks—a fact which has led them to retain power by coercion rather than by winning the native population.

Crux of the Kenya crisis is land. Until the settlers came, the native tribes held much of their land in common. The whites, under the Protectorate established in 1895, declared the land government-owned. They paid the natives nothing for it, except in some cases for buildings and standing crops. In this way, the whites gradually got control of 16,700 square miles—an area as large as Massachusetts and New Hampshire combined. In this vast region, natives are not allowed to own any land, although they can barely sustain themselves on the poorer soil which has been left to them.

Politically, the Africans have no power. There is a Legislative Council, consisting of 42 Europeans, six Africans, six Indians, and two Arabs. Not even the educated and property-owning native Africans are allowed to vote; their representatives on the Council are selected by the Europeans through the British governor. Offenses by blacks against whites are far more drastically punished than those by whites against blacks. Forced labor existed until 1946. Kenya Africans fought during World War II in Burma, but the returning soldiers' pleas for a better status were ignored.

However, a 10-year development plan was outlined in 1946, but so inadequate and halting was it that *The Economist*

The Mau Mau movement in Kenya, East Africa, where the Friends Mission is located, has been much in the press lately. Here is an account by Worldover Press, and a thoughtful examination of that account by Mabel Hawthorne, now on leave from the Friends Mission.

said of it on August 24th of that year: "If this plan is carried out as it stands there is little prospect for the Africans of a reasonable ration of the most essential of all commodities—hope." The British Colonial Office did start a long term scheme for improved native education, with plans for three training centers for African women teachers. To be effective fast enough, all such efforts should have been made 25 years before.

A curious race for the spreading of two contradictory methods in Kenya took place during 1950 and 1951. Even previously, Russia had invited Kenya "witchcraft doctors" (not invariably as primitive as might be supposed) to Moscow for indoctrination, returning them on satellite ships. The U.S.S.R. also issued a dictionary of the Swahili language, widely spoken by natives from the Red Sea southward in East Africa. In contrast, Shri Kaka Kalelkar, a Gandhi disciple, visited Kenya native tribes, urged them to non-violence as a means of struggle, and helped publish a life of Gandhi in the Luganda tongue, for neighboring Uganda, with a hope of a Swahili edition later. An Indo-African Society was established in Nairobi, Kenya, to publish books by Indian leaders in African languages.

There are fine people in Kenya, on both sides of the color barrier. Some of them have held inter-racial meetings to plan for closer friendship and equalization of social conditions. Missionaries in the native Reserve have built schools and set a model for the abandonment of white supremacy. The Kenya African Congress has been petitioning the British government, with much help from white Englishmen, for an orderly redress of grievances. But when Congress leaders at London finally got through to Minister of State for Colonial Affairs Lennox-Boyd, they received a negative rebuff. The Mau Mau outbreaks followed.

Thousands of suspected Mau Mau members have been arrested, native informers have been sought (without much success) and the primitive,

hungry natives, of the Kikuyu tribe in particular, know only that the white masters are powerful, but can be frightened. The segregated African in the cities, in his tin-walled, mud-roofed hut, fears violence, even on his own behalf, but progress comes at a snail's pace.

The man most feared by frightened whites appears to be the Kikuyu chief, Jomo Kenyata, adored by his own people, less popular with other tribes. Kenyata spent time in England, was befriended by the late C. F. Andrews, stayed for a while at a Quaker school. He is a mixture of idealism and ostentatiousness. And he is now in jail. A friend of Worldover Press who interviewed him in Kenya before his arrest, writes that he resembles both a swash-buckling pirate and a Tolstoy. That combination is not confined to Jomo Kenyata of the Kikuyus; it uncomfortably symbolizes the ideas and policies of the Kenya whites.

As Seen by a Mission Worker

BY MABEL HAWTHORNE

I have been asked to comment on the article "Mau Mau—Answer to No No," and to give my impressions. I shall endeavor to do so although I find it difficult from this distance, after having been away from Africa for a year, having had only three years over there, to sort out the confusing reasons given for the movement and to make very clear-cut statements for either side.

First I must say that the statement, "the colony has experienced the worst kind of raw imperialism," is grossly untrue. It is true that there are evils, and mistakes have been made, but we must not let these blind us to the good and the right. If one were to study the colonies established by other imperialistic powers and compare these with the methods used in Kenya, I am sure that the "imperialism" of the British government would have a much higher standing than the majority. Thinking people need to study and to evaluate carefully the work that has been done, and also statements that are made during times of crisis.

It is very easy to place one's sympathies with a minority group (whether the minority is in numbers, or in power) without giving careful consideration to both sides. It might be more difficult to choose where to place one's loyalties if one were in the midst of the conflict, yet belonging to neither side,

for again it seems to come to the point where there are three sides to the question—"yours, mine, and the right." But this does not excuse us from attempting to sort out the right, and then placing our Christian influence where it will help to bring about justice and freedom of opportunity for all.

It is true that much of the recent up-rising seems centered about the holding of land by English settlers, when many of the Africans lack sufficient land to produce a satisfactory living. It is also true that many of these people were living in hunger and want long before the English came. Much, although not all of the land taken by the settlers, was land which was not being used by the Africans. Some of it was land between the tribes which could not be used by either tribe because of the almost continuous state of warfare and raiding which went on between adjacent tribes before the English government and the missionaries came and stopped it. It is true that some of this land taken by the settlers is highly productive, and well developed. By whom was it developed? By the English, of course, although I have no doubt that on some of these holdings the African laborers were just as poorly treated or more so than some "hired help" has been in America; while others were treated fairly, with medical care and educational advantages being provided by the farmer.

What I want to say is that if we are to look at the problem fairly and without prejudice, we must not fail to give credit where credit is due, and not place blame where blame is not deserved. Again, the lack of land is also "aggravated" by the increase in the numbers of the Africans, due to the white man's medical care, better hygiene and the lesser loss of life in battles.

Some of the problems are not problems caused by color or culture differences, by lack of thinking or lack of understanding. For instance, forced labor did exist in Kenya, but the government outlawed it some years ago. However, they have had to make and enforce strict rules to prevent many African teachers from "forcing" school boys to do the teacher's own gardening or other work, even during school hours. There seems to be a tendency, the world over, for those in power to use their power wrongfully. This, of course, does not excuse the misuse of power, but neither does it make the misuse a one-sided fault.

Educational provisions have not kept up with educational needs in Kenya, it is true. But I feel that the government has attempted to meet this need and is constantly revising its plans, to try

to come up to the ever-increasing demands. Here again we need to be careful in our consideration of the problem. A comparatively few years ago, it was necessary to urge and coax parents to send their children to school. Then, there came a great upsurge in the numbers desiring an education, and more and more training centers for teachers and for advanced education have been established, but yet the number of teachers is not sufficient, nor the number of schools. Most of the money for these schools comes from the government, a small part from the taxes on the native peoples. If there were no settlers to help develop the country and provide the support for the schools (through the government), how many schools would there be?

The article states that in the long term scheme for improving native education, plans were made for three training centers for African women teachers. This implied criticism because there were so few. However, only in the last few years has there been a desire for such schools, for almost all teachers were men. It is amazing to me that the government has been able to provide for as many schools as it has within the short span of years.

Again I have read criticism because fewer technical schools have been established, yet I have seen in recent years that the desire of most Africans was not for technical training, but for academic learning. Surely these critics would not wish the Kenya government to force the Africans to take technical training even though we feel that such training would be most beneficial.

I do feel that the Africans must be given a greater part in their government although there will be dangers, for the power will be in the hands of the few rather than in the people as a whole. Many of the people have no knowledge of government affairs and would be controlled to a large extent by the educated minority. How important it is to have educated Christian leaders!

Kenyata, in the article, is called the Kikuyu chief, although it would seem more likely that he is one of a number of such chiefs. It also says that he is "adored by his own people." I believe a wiser choice of words might be "by his followers," for I understand that many of "his own people" have been killed by the Mau Mau and I would doubt their adoration.

This is a crucial time in Africa, and will cause many people, whether black or white, whether English, African or American to evaluate carefully their contribution and their influence in the Africa that is coming. Let us pray and work that it may be an Africa where

people may be willing to work together and dwell in peace, following the principles of Christianity.

OUR UNPROVED FAITH

(Continued from page 5)

sip, our retaliations and lack of love. Our Unproved Faith!

Let us imagine ourselves in court being tried for loyalty. James is the prosecuting attorney and the questioning begins:

1. "Are you acquainted with a group of people called Christians?" "Yes."
2. "Have you ever been associated with them?" "Yes."
3. "Are you now a Christian?" "Yes."
4. "What does it mean to be a Christian?" "It means to live a life in conformity to the teaching and example of Jesus Christ and continue His mission on the Earth."

5. "As a Christian then, that is what you are trying to do?" "Yes."

Then James calls in his witnesses to prove that by our actions we are not really Christians. There are members of our own families, neighbors, people with whom we work, a motorist on the highway, a store clerk, a waitress, a gardener and a host of others. As they file before us, we are reminded of unkind words, unlovely attitudes and deeds done in selfishness and anger, until we feel thoroughly ashamed. To be sure, we had some witnesses of our own, but there in the court room there was little to prove our case before the jury. Our Unproved Faith!

OUR JUDGMENT

All of us are in this thing together. We are in the witness stand today and every day. The Eternal is on the bench and His judgment is just. Our task is to convince the jury made up of the world of men. The prosecuting attorney will permit only works to enter the record as valid evidence of our Christian faith. For "faith without works is dead."

Have we made a single sacrifice for Jesus Christ during the past week? Have we made a single visit in the name of the Church during the past week? Have we given up our personal desire or an hour of time planned for ourselves in order to help someone else in need? Have we gone out of our way to give a word of comfort, encouragement or cheer to someone going through the valley of trial? Our Unproved Faith!

"By this shall all men know that ye are my disciples, that ye have love one for another." This is a love that maintains the Fellowship and moves out in redemptive activity to areas of human need. "Ye see then how that by works a man is justified, and not by faith only."

The Sunday School Lesson

Prepared by Russell E. Rees

For January 25— Jesus Teaches Humility and Forgiveness

Matthew 18

There are three questions raised in the printed section of the lesson for today. They may be looked at separately, although they do have a definite relationship to each other. The first question is, "Who is the greatest in the Kingdom of Heaven?"; the second, "How shall we deal with differences between persons?"; and the third, "What is the meaning of forgiveness?"

To the first of these Jesus gave an unexpected answer. Taking a child and setting him in the center of the crowd he said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This is not an easy and simple statement. Does he mean the child is perfect? Probably not. Does he mean the child knows all that he should know? Surely not. But the child is teachable and pliable. He has the possibility of *becoming*. He is simple and uncomplicated. His opinions have not yet set into fixed moulds. Life is before him, and it is not yet determined what he shall be. For this very reason he stands at the threshold of the kingdom of heaven.

The second question is pertinent to us all. How should one deal with a person who "trespasses against him"? There are four distinct steps given in Jesus' reply: (1) Go to the person privately and discuss the matter with him. Many misunderstandings could be cleared up by this direct and personal approach. But if it fails, then (2) take one or two persons and try again to see if, by further negotiation, an answer cannot be found. If the spirit of the witnesses is also friendly to both parties, this may yield a solution. If this also fails, then (3) bring it before the church, the body of Christian people who are supposedly open-minded and judicious people. If this too fails then (4) "let him be a heathen or a publican." This does not mean that he is to be treated as an outcast, but as one toward whom all the loving care and solicitation of the church should be extended. Here we must be very careful that we do not assume any "holier than thou" attitude. I think there was a time in the history of Friends when this passage was seriously misread. Those not on the inside were assumed to be beyond the

pale, that is, the fence, and it was the idea of the fence which was wrong. Those who do not respond to the four point program need a very special kind of care and consideration.

The third question, following logically, is "What is the meaning of forgiveness?" Where two or three are gathered together, *in my name*, there am I in the midst of them. If two people are met in the name of Christ there can be no unresolved differences. Christ is not divided, he is not of two minds. If we were in the mind of Christ, we could not be divided!

These are almost terrifying words, and they strike at the roots of all our problems, whether in the church or in business or in politics. When people say we cannot resolve the differences of the world, they are actually saying that they have no confidence in the unity of the world, and essentially, it is a denial of the reality of God. If God is, He must be one, and all disunity is faithlessness to Him.

Questions:

1. Can you define humility in the light of this lesson? What has been the most difficult aspect of humility for you to understand?

2. Think of a person whom you would call forgiving, in the sense Jesus used the word here. Do you think of him or her as weak or strong? Have you tried forgiveness to any great degree? Where or when?

For February 1— Possessions and the Kingdom

Matthew 19

Gerald Heard, in his "Preface to Prayer," divides prayer into three levels which he calls simply, "low, middle and high." Low prayer he defines as prayer for the benefit of one's self. Middle prayer is prayer for others, or intercessory prayer, while high prayer is the prayer of simple attention. While all three levels are practiced by the same persons at various times, it is, he thinks, only the attainment of this third level which marks the real spiritual maturity of religion.

We might look at the story of the rich young man in the lesson in the light of this analysis. He was earnest, seeking, and on the side of righteousness, but his question is revealing: "What good thing shall I do that *I may have eternal life*?" With all his goodness he had not got beyond himself. He did not rise to the middle

level and say, "How may I serve others or help others, or be of use to my time and people?" And of course he had not reached the high level of life in the presence of God.

Jesus did not attempt to make the great leap from low to high all at once with him. Until one has taken the second step he cannot take the third. First, keep the commandments—but which commandments? Here Jesus begins, not at the top of the list of the Ten Commandments, but in the middle, at the point of better relations with fellowmen. And for good measure Jesus added a comprehensive command not found in the original ten, namely, "Thou shalt love thy neighbor as thyself." When the young man indicated his willingness, even his desire to accept this second level, and stated that he had made the effort to live at this level, then Jesus led him on to the higher level.

The first resistance of the young man appears at this point. For self and for others he is prepared to make some sacrifices, but to come to the point of "having no other Gods before me," was a step which was too great to take. It is in the light of such choices that we need to study the words of Jesus about possessions.

How much of our prayer life is on the low level of personal desire? Do we not pray; lead us, guide us, bless us, save us, give us? How often do our prayers rise even to the level of others? Do we pray for our boys in Korea and not for Chinese boys who are also dying? Do we pray for the success of our diplomacy, when it would mean the defeat of the diplomacy of others? Do we also ask for eternal life for ourselves, and imply a willingness to visit destruction on others?

A first step is surely to get ourselves out of the center, and as John Woolman said, to see ourselves as a part of a struggling humanity. When we ask for a privilege for ourselves which we would deny to others, we are sub-Christian, and failing to know the mind of Christ. A minimum charge to us is to keep the commandments, including the new one about loving our neighbors.

Questions:

1. Do you think this story is intended for only a certain kind of person, or is it Jesus' way of saying to all men, "Go, sell, give and follow"?

2. What is the possession which causes you the most trouble? What would cause you to go away sorrowful if consecration demanded that you give it up?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Friends Mission at Chiquimula, under California Yearly Meeting, celebrated its fiftieth anniversary in November. An Anniversary Fund is being raised by the Yearly Meeting for new buildings and repairs.

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Logan Smith, now serving as pastor of the Seaside Meeting in Jamaica and Superintendent of the Yearly Meeting, will leave that work shortly to become Principal of the Friends Educational Council at High Gate, Jamaica.

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William Penn College has taken encouraging steps forward in their comprehensive program of advance. Wade Dillavou has been engaged as Field Secretary. His former pastorate at Liberty is now occupied by Wellington W. Whittlesey and family.

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The Friends World Committee, American Section, has available for distribution in this country, the report of the Young Friends International Gathering held near Reading, England, this summer. Copies are available at 25c each. The report includes minutes of the Conference with some very stimulating impressions from representatives of various countries.

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Friends who attended and represented the Five Years Meeting at the General Assembly and departmental meetings of the National Council of Churches at Denver, December 8-12 were Murray C. Johnson of Indiana Yearly Meeting; T. Clio Brown, Ava C. Maris, Evalena Macy and Lyman C. Platt.

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Bayard Rustin will be the speaker at the opening session of the Annual Reunion-Conference of AFSC Alumni, beginning Friday afternoon, December 26 and continuing to Sunday noon, December 28, at Westtown School, Westtown, Pa. His topic is "Where Can My Life Count for Most?" Clarence Pickett will bring to a close the final session Sunday morning. His topic will be "My Vocation—Our Vocation." Theme of the Reunion-Conference this year is "My Vocation in the World Community."

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Friends of Raleigh, North Carolina, have for some years worshipped with the Congregational Christian Church in Raleigh, holding separate meetings as well. In this issue of *The American Friend* they enter their unique notice

in the directory, and invite traveling Friends to worship with them. Another new notice in the directory is that of pastoral Friends in Albuquerque, New Mexico, who, under the sponsoring of Pueblo Quarterly Meeting, Nebraska Yearly Meeting, are holding regular meetings.

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Appointments to the work of the American Friends Service Committee in recent weeks include: Sumner A. Mills, an Indianapolis Friend with previous Service Committee experience, to take up the work of Homer Morris as Secretary for Regional Offices; Lorraine Cleveland, well known to AFSC work both overseas and in the Philadelphia office, to the staff of the Neighborhood Center in Acre, Israel, while her husband, William Cleveland, is an exchange teacher in Düsseldorf, Germany; and Russell and Sara Elizabeth Heritage to India to serve at the Friends Center in Calcutta. Russell Heritage is a member of Providence Monthly Meeting, Media, Penna.

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Word from Ramallah tells that the addition to the Meetinghouse was dedicated on Sunday, November 16th. The Meetinghouse was planned and partially built, to the point of laying the cornerstone, on November 16, 1941. At that time necessary building materials could not be obtained for completion of the work. The money for the addition was given by Sarah J. Swift as one of her last gifts. The laying of the cornerstone and the dedication were both held on her birthday which, as it happened, was also the birthday of Delbert Reynolds who has been instrumental in finishing the project this year. The extra rooms will be greatly appreciated, especially in carrying forward the work for refugees which has been going on in very cramped quarters. The opportunities for service are manifold and rich.

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Haverford College has received a significant collection of rare books, mostly of the Renaissance period, as a result of the bequest left by the late William Pyle Philips of New York. In recognition of the Philips collection and of the donor's other contributions to Haverford College, a special celebration is to be held December first.

A descriptive and commemorative volume will be distributed to scholars and libraries at the time of the

Celebration, containing a biographical sketch of Mr. Philips; an essay on "Books of the Renaissance" by Ralph M. Sargent, Professor of English at Haverford; and a descriptive catalogue of the collection by C. William Miller, Associate Professor of English, Temple University.

William Pyle Philips' entire residuary estate, amounting to something over two million dollars, was left to his alma mater. It is the largest single bequest in Haverford's 119 year history.

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The Annual Meetings of the American Friends Service Committee will be held in Philadelphia January 9th and 10th, 1953. Each year a number of Friends from across the United States are invited to attend and share in the discussions. This year the Yearly Meeting Peace Committee chairmen are being invited to attend not only the Annual Meeting, but also a two-day retreat conference on "Peace Concerns and the Spiritual Life." This conference will be held at Pendle Hill, Wallingford, Pennsylvania, January 7th, 8th, and 9th—just prior to the AFSC Meetings.

Topics for consideration will include: The Spiritual Bases of the Friends Peace Testimony, Critical Review Evaluation of the Organization and Work of Peace Committees, and Young Friends and the Military Draft. Peace Committee chairmen will also join with the Friends Committee on National Legislation to consider Friends' responsibility in the political field during the coming months.

Friendly Fellowship

ALAMITOS, CALIFORNIA—Eugene and Gene Coffin attended Berkeley Quarterly Meeting at Denair, California, on November 14, and spoke on the use of audio-visual aids in teaching and preaching.

We are very happy over a new Church Library under the leadership of Mrs. Bess Freack. A total of 178 books has been processed with 81 in circulation by our own young people, Sunday School teachers and church members. Slides and Bible pictures are also featured in the Library.

The AFSC met at our church November 1st to report on collection and distribution of clothing for Korea and other worthy causes. A large group at

tended from all over Southern California, and an excellent display of clothing was exhibited.

Our Sanctuary Choir is giving a splendid spiritual message in song each Sunday morning under the leadership of Harold Girten. The Junior Choir is also doing nice work under the direction of Shirley Abercrombie.

The young people of our church enjoyed a retreat and spiritual uplift at Lake Arrowhead, Friday and Saturday, November 21 and 22.

An outstanding evening, November 18th, was sponsored by our two Missionary Circles. It was in the nature of an Antique Tea with a short program, refreshments and interesting and elaborate displays of antiques. A "Thankoffering" in the amount of \$64.50 was received to help support an evangelist in Central America. About 80 women were present to enjoy the event.

The Sunday School is growing under a contest in which the Adult Department has made a 76% gain, and an over-all gain of 39% for the entire Sunday School. The average attendance at the Sunday School stands at 382. Lowell Fisher is the General Superintendent.

T. Eugene Coffin

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LAKE ERIE ASSOCIATION—The annual meeting of the Lake Erie Association of Friends Meetings was attended by an enthusiastic group of delegates at Hiram House Camp on October 3, 4 and 5. The Friday evening session was devoted to interesting first-hand reports from delegates to the Friends World Conference at Oxford, including Sheldon and Lucy Clark of Cleveland, Richard and Margaret McCoy of Pittsburgh, Ruth Hyde from Columbus, Dorothy Kinsey from Oberlin and James Walker from the American Friends Fellowship Council.

Representatives from each of the constituent Meetings reported Saturday morning on the activities of their local groups. The afternoon discussions covered the Peace Testimony, Service Activities, and the relation of Meetings in the Lake Erie Association to those of other Yearly Meetings in the area. It was hoped that appointment of visiting delegates can be made during the coming year so that there can be closer ties between all groups of Friends.

The Young Friends program Saturday evening was the high point of the weekend with vital reports from Gordon Goehring on the Cleveland Retreat, from Ruth Hyde on the World Young Friends Conference, from Dick Simon and Dave Kinsey on their service in International Work Camps in Germany,

Italy and Algeria. A lively discussion on peace education at the high school level was led by Jim Ellis.

The following officers for 1953 were appointed at the closing business session following the Meeting for Worship on Sunday: Secretary-Treasurer, William C. Johnson, Mantua, Ohio; Convener of the Continuing Committee, George Patterson, Columbus, Ohio; and Representative to the American Friends Service Committee, Mabel Hamm, Ann Arbor, Michigan.

Winthrop M. Leeds

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VALTON, WISCONSIN—Winneskie Quarterly Meeting was held at Valton, Wis., October 26-28. The pastors from Sturgeon Bay and Hesper, most of the representatives from each meeting and many others were in attendance, including Orville and Lois Cox and Wade Dillavou from Oskaloosa, Orville Cox being our Yearly Meeting Superintendent. Wade Dillavou was here in the interest of William Penn College. The pastor of Sturgeon Bay is Lowell Rasmussen, and the pastor of Hesper is Naomi Olsen. We were very glad they were all with us and brought us helpful messages. The Valton folks have made a big improvement in their church basement where bounteous meals were served and all enjoyed the social hour together. The Lord was with us and blessed us all richly.

Minnie Street Bielski

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WASHINGTON, D. C.—The Cook Book, "Friendly Favorites," compiled by the Bazaar Committee of the Friends Meeting of Washington, is available by mail. It contains over 200 recipes of various categories, is loose leaf style for maximum usefulness, and is personalized by signatures and individual handwriting.

To get your copy: Send \$2.00 to Sina H. Stanton, 4815 Battery Lane, Bethesda 14, Maryland. Please make checks payable to the Friends Meeting of Washington.

"Friendly Favorites" makes an excellent gift. The proceeds go to the American Friends Service Committee.

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WHITTIER, CALIFORNIA—The Whittier Friends Church, with its 1740 members, has launched an all-inclusive youth program. Starting with a Boy Scout Troop, which now numbers nine "Tenderfeet," the church now is organizing an Indian Guide Tribe, for small boys and their fathers, and is planning to have Hi-Y groups and possibly Girl Scouts. A rally December 6 will be the first step in the Hi-Y organizing project.

The Junior Choir has grown to 35 voices and Director Bob Boucher is aiming at a total of 50, to sing for Christmas.

Robert Poor

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WINCHESTER, INDIANA—Winchester Quarterly Meeting met at Winchester, Ind., November 15th.

In the ministry and council meeting, the complacent attitude of the church was deplored. In the open Quarterly Meeting, John Randolph brought a strong message on conversion and commitment based on Second Timothy 2:12. To be spiritually strong and morally sound we must build on the rock.

On November 30th Marlene Drobnic began a series of revival services at Cedar Friends Church. Mr. and Mrs. Don Schooley of Muncie had charge of the music. Robert Wright is the pastor.

On February 1st, 1953, David and Rebecca La Shana are to begin a series of revival services at Poplar Run Friends Church. Howard E. McCormick is the pastor.

Tycia Lamb

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Selective Service has just published official procedures whereby 1-O college students may have their civilian work orders postponed until the end of the academic year. Full details on this provision as well as on other educational deferment possibilities for conscientious objectors are contained in the American Friends Service Committee's newly-revised memo on "Student Deferments for COs." Copies are available without charge from George Loft, AFSC Coordinator of CO Services. Also available is a comprehensive report on "COs in the Armed Forces," describing the training, assignments, and problems of men who enter the army for non-combatant duty.

WALTER WOODWARD Book

Have you purchased your copy of *Walter C. Woodward—Friend on the Frontier*? In warm, human language Elizabeth Emerson, well known Quaker writer, has added to Quaker literature a volume on the historic movements of Friends.

It is the story of an era that is little known and understood, even by American Friends. This is not only biography, it is history—history written as interestingly as fiction.

Order from your Friends book store
—price \$2.00.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Meeting of Minds, by Elmore Jackson; McGraw-Hill Book Co.; 200 pages; \$3.50.

Meeting of Minds, with the subtitle *A Way to Peace Through Mediation*, makes a unique contribution to the cause of international peace. It has two important values. It has a basis in actual experience. Elmore Jackson, a man of large experience in the field of mediation, has gathered around him a group of experts, both in theory and practice. This book gives new and detailed accounts of the manner in which labor disputes are handled in the United States and in key European countries, as well as a concise reviewed mediation experience in such trouble spots as Palestine and Kashmir. This book is a down-to-earth study of accomplishments in the field of mediation, and it points the way to further thought and experiment.

Another unique feature of the book is the comparison of the two fields—international relations and labor-management relations. Since labor-management experience has achieved notable success, it points the way to similar experiments in international mediation.

This book is a unique contribution

to the study of mediation, and therefore is important for students concerned with the furtherance of mediation in situations of conflict.

William J. Reagan



Negotiating With the Russians, Edited by Raymond Denette and Joseph E. Johnson; World Peace Foundation, 303 pages; \$3.50.

This book consists of ten chapters written by individuals who have all had experience during and since World War II in negotiating with the representatives of the Soviet Union. These range from talks on Military Assistance, Lend-Lease, Nuremberg Trial agreements, the Bretton Woods Conference, establishing the Far East Commission, displaced persons, atomic energy, cultural exchange and the Balkans; and the final chapter, a summary of the techniques of Soviet negotiations. The men who write here are in a position to speak with authority concerning the matters on which they write.

People who are concerned about international relations and the settlement of conflicts between nations should read this book. It will not give the answers to all of the problems of the world or even to the problems which are discussed in the book. Those who repudiate the use of military might to solve problems of international conflict are often very apt to suggest negotiation to solve these problems. The reading of

this book should persuade them that negotiation is not a cure-all for tensions. It ought to cause us to think many long thoughts as to the problems of coexistence with a tyrannical state in the world.

However we would not give unqualified praise to this book. Though the preface professes that the book does not draw conclusions, yet it is inescapable that the conclusions of the authors should show through. It is not even undesirable that they should. We may disagree with some of the conclusions or we may find them less surprising than we expected to. It is not strange that international negotiations should so often be "successful" only when it is to the self-interest of the parties involved. Again the authors indicate that only in the presence of overwhelming strength are negotiations successful. Though not said, the implication is that we, as well as others, have sometimes been prone to hold the gun at the head of the other party to force a settlement of negotiations in our favor. This is not surprising. It is simply the way that international relations have been carried on for the past four hundred years. So long as foreign policy is based upon balance of power

POETRY CONTRIBUTORS

George Willard Cobb, Tusculum College, Greeneville, Tennessee.

Winifred Rawlins, Pendle Hill, Wallingford, Pa.

A CHRISTMAS CALENDAR

I SING the Son of a Virgin mild,
Who came to earth as a little child.

He laid his head on the breast of Mary
Like snow on the bosom of JANUARY.

FEBRUARY'S bleak and bitter days
Chilled not the fervor of his grace.

MARCH roared upon him with stormy wind,
Yet tempered the blasts and was not unkind.

As the rains of APRIL water the sod,
So his heart was bedewed by the Spirit of God.

His Mother carefully watched him grow,
As MAY with its warmth sees the flowers blow.

JUNE with its foliage and leaves so bright
Never blessed the world like his face with its light.

The fields of earth he trod with his feet,
As reapers garner the JULY wheat.

Hunters in AUGUST seek hare and hen,
But he was a hunter and fisher of men.

SEPTEMBER gathers grapes of the vine,
But lonely he trod to press out the wine.

OCTOBER harrows and sows the grain,
So to harrow and sow his heart was fain.

NOVEMBER's trees suffer fall of the leaf:
On a tree they hanged him like a thief.

But the end of the year gives a blessing to earth,
For DECEMBER marks the dear Jesus' birth.

Lord and Saviour and King is He,
And his blessing abides upon you and me.

George Willard Cobb

THE CELEBRANTS

Their grave and holy feet
Tread before no high altars, yet they move
Unceasingly in a bright patterning of love.

For them no midnight bells
Call to a vigil, yet they hourly keep
Watch with the noon's glory and with the light's sleep.

Their's is the ritual
Of the germ in the new corn and the living breath
Of cosmic winds that whisper through the body's death.

In matchless counterpoint
With the soundless music of the planets' dance
Their days are voices speaking above circumstance.

Celebrating forever
The birth of the light from the void, the ecstasy
Hid in a white seed at the core of eternity.

Winifred Rawlins

concepts of world organization, and situations of strength as the basis of negotiations, we can expect that these kinds of answers will be found in the negotiations between major powers. It seems to the reviewer that this book indicates the need for some new approaches to international relations with concepts other than nationalism and force as their bases.

Wm. Merton Scott



How People Talk Together, by Irving J. Lee; Harper & Brothers; 171 pages; \$2.00.

Committees are a necessary part of any growing organization, but too often committee meetings are a headache. They are supposed to foster unity, often they create disunity; their purpose is to make for understanding among the members of the group, but often they end in confusion; frequently they stir up more problems than they solve; too often time is wasted in nonessential considerations; repetition is endless; members insist on airing their own prejudices; antagonisms are accentuated.

This book lists and describes the difficulties which usually occur and makes suggestions for remedying them. A person who understands the difficulties and follows these suggestions, not only will become a more effective member, he will find himself growing in understanding of other people; his appreciation for other people will increase; his humility will be deepened and best of all he will find more zest in his human relations. This book is, in reality, a treatise on democratic action.

The author's style is delightful; he is clear and definite in his analysis and suggestions; many of his sentences are colorful and penetrating.

William J. Reagan



Spires of the Spirit, by Frederick Brown Harris; Abingdon-Cokesbury; \$2.00.

The author, who is now chaplain of the United States Senate, has for many years written a weekly newspaper column under the title which this book carries. The jacket says that "selections from this column, which bring inspiration and assurance to thousands of every faith, form the basis for *Spires of the Spirit*."

Under such titles as "The Javelin of Envy," "The Guilt of the Good," and "Orchids in Iceland," these meditations speak in vivid, poetic but swift moving language. In fact the prose stops just short of sounding ornate and forced for effect. Typical is the reference to autos as "the cushioned wheels of summer traffic."

The writing is enlivened with countless illustrations, similes, and short, apt quotations (usually a phrase or a single sentence). A four-page chapter chosen at random contains six quotations and two illustrations.

By its very nature, *Spires of the Spirit* cannot be a very profound book, but it does offer thirty-eight well written and uniformly inspiring meditations. It could be excellent book fare for housewives, commuters and many others who have short snatches of time they prefer not to waste.

BIBLE ON THE AIR

The Mutual Broadcasting Company has invited Dr. Francis Carr Stifler of the American Bible Society, for the sixth successive season, to speak on the Bible, over the facilities of its coast-to-coast network. In Mutual's popular program entitled "Faith In Our Time" heard every day, Monday through Friday at 12:45 to 1:00 p.m., EST. Dr. Stifler will be heard on Mondays during January.

His themes will be: January 5, The Bible in Song and Story; January 12, Japan's Best Seller; January 19, Matching Yourself With the Bible; January 26, The Everlasting "Yes."

YOUTH WEEK OBSERVANCE PLANNED

Youth Week will be observed this year from January 25 through February 1. This special week has been sponsored jointly by Christian Endeavor and the United Christian Youth Movement in the past few years and is rapidly assuming an important place in American church life.

The observance has a three-fold purpose; it is designed to keep before the local Meeting the importance of their young people, it is a time to give youth work in the Meeting a boost, and it is one way young people can be made to feel a part of the Meeting as a whole. Many Meetings are beginning now to plan for this observance.

If your Meeting would like to participate but needs some suggestions you may find the Youth Week Packet, available from the Young Friends Department, just what you are looking for. The packet contains a large poster, a

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Florence Magilton

306 S. Thornton St., Orlando, Florida

manual with suggestions, helps for worship services, and a week's devotions for young people. The packet, price 35c, may be secured from the Young Friends Secretary at 101 South 8th Street, Richmond, Indiana.

Richard Faux

PRAYERS TO RIDE ON

By HAVILAND F. REVES

"Pray without ceasing" is a dimly remembered rule to which we may give the tribute of an occasional thought, and easily decide that it is an impractical maxim in the modern world. Leaving aside the distractions of leisure time occupations and social life, how would it be possible to introduce prayer into our working hours? An occasional fleeting thought, or brief private devotions at some stated schedule, perhaps, are the most we are likely to think possible.

But each operation in our work, can be performed in such a way that it is associated with prayer. The term is a broad one, and there are many acceptable manners of praying, varying according to the person and the circumstances.

Any work at which one is employed, if it has both economic and social justification, constitutes a service of value in some manner to others. And that element of service can be knit by imagination and spiritual understanding into a wider field of service of true religious significance.

A fifty-six-year-old tiremaker at Chicopee Falls, Mass., has found the way to give special personal significance to her work by a very simple inward devotion. A recent New York Times article told how she had made over half a million tires in 34 years on the job in the factory.

With each tire she makes, there is a special prayer that goes along, for "long and faithful service." In those quiet words, Mrs. Bargiel has dedicated the product of her skill to human service, and has added an intangible value to the product she makes. Perhaps it does help to put prayers as well as tires upon the wheels on which we ride.

Few of us make tires, but we all must believe that we are making or doing something useful, whether it is raising or cooking food, driving a truck or a nail. We can add significance and value to the work by the silent addition of an unspoken prayer to each unit of work. Even if the product is so standardized that we can see no room for material improvement thereby, we will also be creating new wealth—in good will and kindly thoughts.

In the Larger Circle

A committee to explore the possibilities of better facilities for preparing American businessmen, technicians and others for overseas service to exert a stronger Christian influence has been authorized by the General Board of the National Council of the Churches of Christ in the U.S.A. In this project they are not especially concerned about missionaries, but with businessmen, industrialists, educators, Point Four personnel and others.

* * * *

Every high school student in the country will have an opportunity to compete on March 26, 1953, for a free trip to Europe when the annual contest of the American Association for the United Nations is held. The competition, in the form of an examination on the United Nations, will provide other awards totaling more than \$3,000 in cash for winning students, as well as scholarships and visits to United Nations Headquarters in New York City.

Study material for the contest is provided by the AAUN which recommends that principals and teachers register early so that such material can be sent to them. One kit is given free of charge to each registering school, with additional kits available at 50c each. Every kit includes an illustrated guide, *United Nations—Action for Peace*, by Marie and Louis Zocca and published by Rutgers University Press.

* * * *

The cherry tree, the blossoms of which symbolize the spirit of the Japanese people, will soon take root on many American campuses, it was recently announced by Miss Ruth Miller, Director of Scholarship Appeal, the Japan International Christian University Foundation of New York.

Colleges and universities in the United States whose students show an interest in the International Christian University by contributing \$250 or more towards the general scholarship fund will receive a Japanese Cherry Tree ready for planting on the campus.

By effect, the tree may serve as the basis for a growing fellowship between the American institution and ICU, and also as the symbol of the genuine friendship between the youth of the two peoples. In addition, the cherry tree may be a significant reminder of ICU to those who visit the college campus, and a graphic means of sharing the aesthetic beauty of Japan.

A plastic or light-metal tag with inscription acknowledging the contribution of the American college or univer-

sity for its support of the ICU general scholarship fund will be affixed to the tree.

Students and leaders who wish to secure detailed information about the ICU scholarship campaign are urged to write to Miss Ruth Miller, Director, Scholarship Appeal, Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, N. Y.

THE NEXT FIFTY YEARS

BY R. ERNEST LAMB

The year 1952 has served to make us conscious of our antiquity as the Society of Friends. A Tercentenary commemoration has taken place in England and we have now embarked on the Fourth Century of Quakerism. The Golden Jubilee of our Five Years Meeting which we meet tonight to celebrate, coincides with 50 years of missionary service in Africa under the American Friends Board of Missions and a like period of 50 years in Central America under California Yearly Meeting.

It is recorded that some 3,000 years before George Fox donned his leather breeches at Fenny Drayton, a men's meeting was held in the land of Uz. Following a protracted period of silence, Job and his friends had something to say. Later all were silent again as God spoke directly to their condition, typically a Quaker assembly. Elihu, a younger man than the others in attendance, did not allow the occasion to pass without adding his contribution. Youth intended to be heard.

In visualizing the next fifty years, we do well to recognize that the coming half century belongs essentially to Youth, rather than to us who are older. During that period, children yet unborn will be playing in the streets, youth will ride the highways and the skyways. Youth will provide the leadership for our Meetings at home and go forth as Ambassadors of Christ on the distant Mission Fields. The Five Years Meeting will most nearly fulfill its purpose as it seeks to aid these rising generations in finding life and achieving in larger measure the goals for which they strive.

100,000 members of the Five Years Meeting, with 10,000 Young Friends committed to a great forward movement, was an expressed dream some years past. We have not achieved this goal, neither have we abandoned it. It is still a valid and attractive objective toward which we must lend continued devotion.

The uncertainties of this particular age in which we find ourselves, encourage us to seek more earnestly to discover the Great Dependables. They

can and must be found. Stars follow a dependable course. The seed sown still determines the nature of the harvest. The "Goodness and Mercy" so joyfully acknowledged by David in the Shepherd Psalm, are still both dependable and available. To speak of the Supremacy of Love is not wishful thinking but the declaration of an indestructible Truth.

For more than a decade, we have recognized the need for a more adequate headquarters for our Five Years Meeting. It is therefore a source of much satisfaction to be able to announce that the financial response for such a project has been encouraging, some four-fifths of the required funds being now in sight. Quaker Hill is destined to be a center of increasing value to Friends. The Hostel, the Lodges and the new Central Office Building, will prove mutually helpful in making a significant contribution to the days ahead.

Limitation of time precludes any detailed envisioning of the coming years. Since we hold no crystal ball for the future, much must be left for time to disclose. It may be well however to remind ourselves of the Scriptural promise, "According to your Faith be it unto You."

In 1887 Friends met here in Richmond and approved a Declaration of Faith that bears the name of the city in which they met. Today, let us dedicate ourselves to a new Declaration of Faith. Not a new Faith, for the Faith of our Quaker Fathers, tested over the past 300 years, will prove adequate, but a new Declaration and Demonstration of our Faith that will be evidenced in every corner of our Five Years Meeting Field. Richmond Friends will declare their Faith, so likewise will Wilmington, Ohio; Greensboro, North Carolina; Kokomo, Indiana, and the little Meeting at the cross roads by the creek. Such a declaration must include a vital Faith in God and our vast heritage of fundamental spiritual truths which we rightly cherish.

Likewise important is a renewed faith in the Five Years Meeting, its leadership, its plans to advance and the contribution it seeks to make to our total program of Christian Service; faith, well founded, in the United Society of Friends Women and their inspiring example of service; faith in Quaker Men, recently formed to gear the men of the Meeting more closely into the life of the church and all its activities; faith in our Youth, without whose vision and cooperation the future would hold little meaning; faith in ourselves and in the Message of Friends that it is our privilege and responsibility to share with a needy world today.

JAMAICA LOSES A FRIEND

Quakerism suffered a great loss on November 27 when American-born Dorothea Hughes Simmons, 61, died suddenly at her home, Castle Daly, Walkerswood, in the hills of St. Ann, where she had elected to live as a Britisher in her adopted Jamaica.

She was well known in both hemispheres for her Christian services and her philanthropies. She gave generously of her mind, her spirit, her physical resources as well as of her time and money for the demonstration of Quaker thinking in at least three areas.

She conceived the idea of a great vocational and Rural Educational center in Jamaica, out of which grew the Friends Educational Council (Ltd.) of Highgate, Jamaica; Friends College, Glenleigh Laboratory, the Rural Habilitation Center and the Friends Craft Industries. The Knitting and Wool Cooperatives at Walkerswood and a successful Land Settlement programme at Friendstown are some other outgrowths of her vision and her vitality.

At the time of her passing, she was with characteristic vigor exploring the idea of "Queensland"—a scheme to help industrious but landless farming families by persuading the owners of idle land to give it to the Queen who would lease it to "small settlers," for cultivation.

In the Jamaica Yearly Meeting of Friends she served on several committees and in spite of her many other activities helped in the founding of the Friends Service Council (Jamaica), a Quaker service group of Island-wide reputation and significance. The start of the Friends Center in Kingston, the Island's capital, through the three-way cooperation of English Friends, the American Friends Service Committee and the American Friends Board of Missions, was very largely due to her devotion and energy.

Friends everywhere and Jamaicans in particular will not soon recover from this loss and shall miss her "Quakerizing"—as her bereaved husband, David Simmons, a Non-Quaker, affectionately and humorously called her varied activities in social and educational work.

Kenneth B. M. Crooks

One is not a Christian because one worships Christ. There are Hindus who worship Christ. One is a Christian only if one proclaims Christ as He whom all men must worship. Jesus is truth, not value. The Gospel is contemporary fact. One does not understand the Gospel unless one shares in it; and one does not share in it except as, a confessing Christian, one is seeking to lead persons to Jesus Christ.

D. T. Niles (India)

MARRIAGE

MUHS-COFFIN—Wanda Coffin, daughter of Mr. and Mrs. H. J. Coffin, of Fairfield, Iowa to LaVerne Muhs, son of Mr. and Mrs. Amos Muhs, of Davenport, Iowa, on September 26, at the Coffin home, Calvin Hull, Pastor of Pleasant Plain Meeting officiating.

GOLDEN WEDDING ANNIVERSARY

Frank and Angie Hawthorne of Chadron, Nebraska, observed their golden anniversary on Thanksgiving Day, November 27th, at the country home of their son Robert. They were married on Thanksgiving Day, November 27, 1902, near Clarks, Nebraska, by Rachel Joyce, pastor of the local Friends Meeting. For over thirty years they have been members of New Hope Friends Meeting near Hay Springs, Nebraska. Seven of their nine children were able to be with them at some time during the Thanksgiving weekend, although some could not be there on the anniversary day because of the deep snow.

DEATHS

Cox—Thomas M. Cox passed away October 27, at the home of his daughter Mrs. Caroline Gorham, R. No. 3, Winchester, Indiana. He was an active member of the Anderson Meeting and Indiana Yearly Meeting. He had been a member of the Permanent Board of Indiana Yearly Meeting for many years.

For the past thirty-eight years he had resided in Anderson, Indiana, where he was engaged in the real estate business. Thomas Cox was born August 21, 1872, in Dublin, Indiana, and spent his early life there. He had operated flour mills in Carthage and Shirley, Indiana, before coming to Anderson.

Surviving are the widow, Mrs. Eleanor Cox and two daughters; Mrs. Caroline Gorham, Winchester, Indiana,

and Mrs. Elizabeth Beall, of Sturgis, Michigan; two grandsons, Beverly and John Beall, one granddaughter, Jean Beall, all of Sturgis, Michigan; and one sister, Mrs. Rachel Elabarger, of Muncie, Indiana.

Gowdy—Earl Gowdy, on November 2, in a Des Moines hospital. Funeral and burial were at Bear Creek near Redfield, Iowa. Surviving are his widow, Tressie, and three children. He was a member of the First Friends Meeting, Des Moines, Iowa.

WINSLOW—Charles S. Winslow, on September 13, at the age of ninety. He was the son of William and Mary Jane Patterson Winslow, born June 22, 1862, near Carthage, Indiana. He was a recorded Friends minister for over 60 years, Superintendent of Walnut Ridge Quarterly Meeting for over 25 years and a member of the Carthage Monthly Meeting for many years.

He was married to Addie J. Bentley in 1885. Surviving are three sons: William Howard of Carthage, Indiana; Edwin F. and Charles Donald of Indianapolis, Indiana; and one daughter, Mrs. Grace Dougherty of Western Springs, Illinois. Funeral services were held at the Carthage Friends Meeting House September 15th with Zona White and Everett W. Chapman officiating. Interment was in Walnut Ridge Cemetery.

LAURAMOOR HOME

Room with board at Lauramoore Home. References required. Address inquiries to Mrs. W. W. Reller, 812 W. Main St., Richmond, Ind.

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—Willis Weatherford,
at the George School Convocation

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Mens' Christian Association, 423 State Street.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California.—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone Bütterfield 8-3066.

Cincinnati Friends Meeting. 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden, First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone University 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone MULberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina.—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana.—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California.—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana.—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts.—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St. at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina.—The United Church; Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave. N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E., Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:20 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts.—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.